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LITERATURE AND THE CLERGY.

"FROM books," says a clever woman of our own time, "you may derive convictions, but you will never get faith."* True. Yet books often fail to give convictions, whilst they may rob us of faith. What is most frequently imparted by the reading of books is opinions. And opinions are the worst substitute for knowledge on which rests conviction, and, by implication, are the worst enemies of faith. Man as an individual can certainly save his soul without such knowledge as comes to him from books. But in the present state of social life such knowledge seems essential, at least to the class, for the proper fulfilment of mutual duties and the preservation of a common charity. Even apart from this, there would be a need of Catholic literature, simply in order that our tried convictions may be maintained, and that faith may not be destroyed by the aggressive tendency of an irreligious and immoral press. For books there are. And of these the vast majority is, and will always be, such as substitute opinion, as we said above, for conviction, and

* Ida Hahn Hahn, in "Sybille," I., 176.

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destroy faith without substituting anything but doubt; books which will be in the way of and read by Catholics as well as non-Catholics, unless we can supply better and more positive and equally attractive literature wherewith that thirst for reading, partly normal to our modern condition, partly a fever symptom of the newest civilization, can be quenched. To-day we cannot separate literature from the preservation or the destruction of faith.

The guardians divinely commissioned of the faith are the priesthood. It is plain, then, that the latter has a duty in the field of literature. That duty develops a threefold sphere. First, in those studies by which the priest informs his own mind for the apt performance of his ministry, whose functions and necessities vary with time and place and other circumstances. The second sphere of the clergy is the censorship which they, by reason of their position as guides to the faithful who feed their minds and heart by reading, must needs continually exercise. The third field of action where duty claims them is that of authorship. For it is, after all, to the clergy that we look and should look for a large proportion of that healthy and superior literature which will complement, and in many cases do single-handed, the work of the preacher and teacher.

In days before the art of printing became general, men depended almost entirely on the clergy for such knowledge as each man at present obtains for himself in the public marts. The clergy themselves were trained in the monastic schools and at the universities. A book or two, laboriously copied, afterwards served their memory and their sense of observation as a guide in philosophy, theology, public law, or even medicine. The people were, with rare exceptions, not wiser than their teachers, and knowledge beyond that which concerned their domestic relations was to them as the veiled statue of Sais. Not so to-day. The books which are accessible to the theological student are, in one form or other, accessible to most other men, and the character of our

current literature is such as to facilitate the search into any branch of knowledge.

Of course, the knowledge thus acquired by the reading public can do no more than serve the promotion of a general culture, and further an easier understanding of the modes of scientific men. It will never do the work of the specialist or the professional. Now, whilst in general everybody may get to know something of everything, and even most professional men can find time for making acquaintance with the things that lie outside of their particular circle, the priest is at a considerable disadvantage in this respect. During the time of his preparation for the holy ministry, he is confined to studies which, taken by themselves, tell least upon the secular judgment in the matter of what is called general information. Nevertheless, he cannot spend his time in the Seminary otherwise, unless at the expense of what is more essential to him than mere intellectual storing. He needs wisdom even more than knowledge, and mental discipline rather than accumulation of scientific facts. If it be useful to a ruler of souls to know the history of men, it is surely essential that he should know the ways in which the hearts and minds operate to form and shape that history. Upon this, then, does he spend his main forces in the five or six years that he gives to the study of philosophy and theology. Mark the time, too, at which he does this. It is at an age when the youth of the world enters the active life of trade, business, or profession. The latter quickly and by necessity acquires a knowledge of daily occurrences, of politics, commercial, social, and professional interests. The contact with the world brings him soon to apply all he learns, and its friction teaches him to hold his own, producing an early maturity of judgment in all matters practical. The student for the ministry, on the contrary, enters at this stage of his life into a comparative seclusion. He labors with the one purpose of acquiring principles and understanding their bearing. He studies the science rather than the art and practice of life. Thus

absorbed, because his work does not allow division of attention, separated from active pursuits, he necessarily misses much, both of the knowledge of the world and its clever, practical manner.

It would be too much out of our way to attempt here a defence of the necessity for such a life of study as is the only fit preparation for the high calling of the priest. Let it be remembered that his first object must be to sound truth, not to improve opportunities; that he is to be guided, and to guide others, by principles supernatural and eternal; that his views of right and wrong may never vary with the changing opinions and influences of the hour, but that he is to hold up truth in spite of such influences, and to stay and correct the natural tendency to self-indulgence and error. Christ chose fishermen and artisans to do His work. Might He not have selected Abgaras, king of Edessa, or Cyrinus, the merchant-philosopher of Cyprus, or any of the worldly wise and shrewd traders of the East, who to their talent are said to have united the good will of the Saviour?

Nevertheless, this knowledge of the principles of things, however valuable and necessary it be, is not sufficient for the priest when he comes in direct contact with the world. And the student who believes that his accurate knowledge of philosophy or theology will carry its weight with the bulk of men, simply because it is true, is an arrant failure in the ministry. There are, in sooth, more things true than philosophical and theological principles, and one of these things is the fact that the main value of all principles lies in their actual application to men. In endeavoring to utilize the abstract knowledge of the schools, we meet not only dulness of perception or positive ill-will, but we encounter prejudices that are legitimate and accountable. We hear among the people a language which might be called different from our own, and though our own may be understood by them, it is not the vernacular, and it will not go to their hearts, which are attuned to other sounds. Accordingly, we must adopt

and learn their ways. We must study to know them individually, and know what and how they feel or think; what they like or dislike; what is the fibre and make-up of their sentiments, and what is most likely to influence these feelings, thoughts, likings, and sentiments. Thus are we enabled to eliminate, absorb, or change, as prudent charity suggests, the things that injure the souls of the flock.

Now all this is effected not only by personal observation and experience, but by the observation and experience of others, ripened and stored away in books. The priest on the mission may learn from two sources of reading. First, there is the literature expressly written for him by men who have been tried in the ministry, and have embodied the results of their experience in pastoral books or treatises, and which would not have carried the same weight with them, even if he had had the time to read them during the course of his studies in the Seminary. Next, there is the general literature, which shows the current of the people's thought, and indicates whither public opinion is drifting, and accordingly where he must be on special guard.

Looking upon reading as determined by the duties of our office, and arising from the needs of our people, it has a positive and a negative side. We have, in the first place, of course, to keep fresh in our minds the doctrine of morals and faith to be inculcated in the pulpit, the confessional, and the school. As to the manner of inculcating these truths, it must vary, not only with the different classes of society whom we meet, but according to the periods and times marked by the progress of thought. Investigation under the patronage of science throws new means of illustration in our way, whilst it casts doubts upon time-honored prejudices closely bound up with the religious sentiment of our people. To be ignorant or to shirk notice of popular theories, whether probable or false, is to expose ourselves to the charge of being confuted by them. The accusation is spread in the interests of the novelty, and does its harm among that large

class of men who are neither strong enough in their faith not to be overturned by the appearance of things, nor intelligent enough to explain for themselves that which, if it were true, could only confirm a faith that rests on facts of a more absolutely certain character than can be insured by mere physical phenomena.

Moreover, with the spread of that general culture which comes principally from reading, the priest is supposed to keep pace. If in his teaching he shows himself familiar with what men consider the special prerogative of the educated, his influence upon them must needs be greater than without such knowledge.

It follows almost as a necessary consequence that a priest is obliged, at times, to take notice of indifferent and bad literature, in order to guard his people from the poison it would instil. "Beware lest any man impose upon you by philosophy and vain fallacy, according to the tradition of men, according to the rudiments of the world, and not according to Christ." (Coloss. ii. 8.) There is no need of saying that, as far as informing his own mind is concerned, a priest owes it to himself to avoid as much as possible useless or dangerous reading. Excessive devotion to newspaper literature, or that sort of printed folly which is sometimes considered a stimulating influence in hours of apathy resulting from overwork, is detrimental to the formation or preserving of both a sound judgment and a healthy taste. To say nothing of the moral wrong of supporting a class of literature which disseminates evil, we cannot enjoy it without its telling upon our outward character as well as injuring the inner life of the soul. There are books which allure and fascinate by slow and steady steps, and create a sort of feverish thirst for the reading of romance and wild novels. These kill from within. Others provoke laughter by coarse jest in word or in cartoon, sometimes vilifying things and persons that claim the unvarying respect of every honorable man. It scandalizes the weak, when they see such literature or

its evidences in our hands. To read the like for pastime or recreation is to undervalue the power of one's gifts, and to squander through indolence, or for the sake of an ordinary gratification, the very nerve of our minds and hearts.

Yet, whilst this sort of literature cannot, without risk, be made a recreation, it will hardly do to ignore it entirely. A judicious attention to the criticisms of such current literature that come from reliable sources will in most cases dispense with the necessity of wading through the soiling and miasmal tracts. Circumstances will suggest different modes of vigilance where there is the disposition to watch. In most cases the trade-mark itself is a warning, and an odd sample generally indicates the sort of wares kept in stock by certain firms. This is as true of the newspapers and magazines as of popular novels and romances for sale at the stands. One need not examine each piece in detail to know the precise degree of its worth or worthlessness. Nevertheless, whilst such a course may do to exercise in general a sufficiently effective censorship, it would be necessary from time to time to make exceptions. There are books which have the name of being good, and are good, if restricted to certain classes of readers, but they are not good in the sense that they can be recommended for indiscriminate reading to anybody. Others, which pass under the caption of Catholic literature, and which are found in Sunday-school libraries and sold by agents in the country districts, deserve even more vigilant attention than non-Catholic books. Certain dispositions find it easy enough to write a book, particularly that sort of historic tales which, by reason of national or sectional prejudices, attract the sympathy of the common people. The temptation to add interest to a story by drawing upon the credulity of simple folk is quite natural, and thus it frequently happens that faith is turned into superstition. It is said that among the multitude of works for the young published by some houses who have the patronage

of Catholics there are really few good books fit for our children.

But whilst more or less systematic reading is necessarily a part of our duty, both for the purpose of developing our own minds, and of exercising a prudent censorship in regard to the literature perused by those for whose moral training we are responsible, there remains still the obligation on the part of the clergy of providing a wholesome substitute for that which is defective or noxious. This is effected in two ways. Directly, by writing for the Catholic public. Indirectly, by sustaining the efforts of Catholic writers, and discouraging the patronage of doubtful literature which passes or threatens to pass current among Catholics. This implies under our circumstances that we make legitimate efforts to diminish the prejudices which our non Catholic neighbors have against our holy religion. It will always profit to cast fresh light upon those questions, doctrinal or historical, which are habitually liable to be misunderstood by those not conversant with Catholic grounds of belief. We need never grow tired to refute in a becoming way those thousand and one calumnies which are being constantly circulated against us through narrow bigotry or malicious pharisaism, and which do leave their impression upon many of the unwary.

As regards those of the clergy who write, their number is, owing to the missionary needs of our country, naturally limited. Yet there are undoubtedly many able men on our missions, who might put their hand successfully to this plough. The demand for Catholic literature amongst us is far greater than the supply, and it is daily increasing, owing partly to increased leisure of the laboring classes, partly to the extension of public education. Much of our supply comes to us from England and in translations from the Continent of Europe, and though we must be grateful for this help, it is not wholly satisfactory. The foreign authors write, in the first instance, for their own countries and people.

They do not and cannot be expected to take that cognizance of our circumstances which would render their views just to us and their measures applicable to our needs. Our conditions of life, as every one knows, are widely different from those of Europe. To follow, particularly in matters of education and ecclesiastical discipline, the precepts and counsels pointed out in the current literature of the old civilization, whatever be their intrinsic merit, is apt to create a false public conscience; and if recognized as such, would be likely to make men callous and disrespectful towards law and tradition, and the authority upon which both rest.

All this makes it desirable that, whilst we cannot set aside what is helpful to us in the literature of Europe, it should be at least modified so as to suit our necessities, and that we make efforts and use those opportunities within our reach of producing for ourselves whatever may serve us best. There is surely no lack of raw material nor of the skill which would weld and shape it into convenient form. The Holy Father has emphatically and repeatedly called attention to the need there is everywhere of the clergy actively co-operating in the creation and the spread of sound, as in the suppression of harmful literature. He exhorts the Bishops to be watchful and eager in the matter of teaching truth, having regard to place and time, so "that amid the prevailing recklessness in writing and an insatiable thirst after knowledge, the minds of men may be kept in a healthy state of knowledge, and protected against multiform errors and the varying allurements to vice. A great labor, in sooth," continues the Sovereign Pontiff, "but in this you will be aided by the united efforts of your clergy, provided, through your exertions, they have received a thorough ascetical and literary training." (Encycl. 20 Apr. 1884.)

No one can ignore the services of an able and conscientious laity in this matter. In some respects, as in questions of politics and the like, prudence as well as necessity would leave the management of things wholly in their hands. Only

when there is danger that party-zeal may foster moral wrong, or when the service of religion suggests at the same time lawful means of guarding civil and personal rights, could the priest, without loss of dignity and without appearing "to be more absorbed with human than in divine interest" (Encycl. Span. Bish. 8 Dec. 1882), allow his name to be sounded amid secular agitation.

Thus the clergy will be constrained, sometimes to prompt, sometimes to second the praiseworthy efforts of the laity. At other times, the interests of the souls in their care will force them to check the occasional extravagances of a free press, not because the latter uses its liberty, but because it invades the sacred domain of religion and morality. The Holy Father is careful to remind us that, in order to guard this position, and to use it with success, special firmness and virtue are requisite. The sterling Catholic writer will ever recognize the line that distinctly separates his own authority, begotten of intellectual ability and moral courage, from that divinely constituted tribunal which speaks through the Church. Whatever errors such men may commit, theirs will never be disloyalty or disrespect towards the majesty which, vested though it be in weak man, is none the less God's special legacy. But there are others who, under the plea of separating the man from the minister of God, would enforce their own views against right and justice, because right and justice plead without imposing array. Here the priest needs a virtue stronger than his own to withstand the attacks made with weapons which he cannot make use of himself.

The sphere of the priest, it is evident, in this field is wide and full of dangers. To be properly guarded and cultivated needs organized action. Never, indeed, was there more reason for combining forces in the literary field than there is now. Everywhere the Catholic communities are taking measures in this direction. Italy, France, Germany, and England have their combinations for the production and spread of sound Catholic literature. Two months ago a con-

ference was held at London to discuss the means of promoting by united efforts this very object. The programme went into minute details. It specified the different classes of readers, the kind of literature adapted for each, the mode of advertising it, making it popular and efficient for good, in various ways. It sketched the manner of raising funds, and of altogether carrying out the project with the greatest possible success. A similar object has been for years pursued by the *Société Bibliographique*, whose headquarters are in Paris. "You have done," said Pius IX., in addressing the president of the Society, in 1877, "what has been the object of our most ardent desires, what seemed to us not only opportune, but absolutely necessary for the defence of truth, for the restoration of learning, for the refutation of errors, and the enlightenment of the intellect." Leo XIII. has since then confirmed the judgment of his august predecessor. With the ultimate object of defending the union of science and religion, the Constitutions of this body, which are in many ways suggestive, declare their immediate aim to be, first:

To unite to common thought and action men of intelligence and heart, who, without setting aside the interests of science, are willing to oppose the progress of error, and to labor for the diffusion of sound doctrines.

Secondly: To publish all sorts of works useful to religion or science and to spread them at low prices.

Thirdly: To furnish laborers in this field with such information as is likely to facilitate their researches.

Accordingly the society not only publishes but founds libraries or encourages and facilitates their foundation. It inaugurates courses of lectures, offers prizes, distributes pamphlets, almanacs, engravings, tracts, etc., with the same object. It organizes systems of subscription, by which the better journals are introduced into Catholic families, and doubtful ones are accordingly weakened. It takes the initiative in public meetings and conferences for scientific, historic, or literary purposes. In a word, says the prospectus, it does

not neglect any means of activity upon the territory of intellectual propagandism. Owing to the increased facilities arising from such union of interests, the members of these societies enjoy special benefits in the reduction of prices, not only upon works published by the association or under its patronage, but also upon others, according to the mutual rates of book merchants.

Similar associations exist elsewhere. Sometimes they are connected with other organizations, such as the Vincent de Paul Society, for the purpose of reaching more surely the poorer classes of society. Much effect is given to these aims by Catholics who pledge themselves not to patronize news stands, hotels, and other public resorts where Catholic journals calculated to wield a good influence are not kept for sale or on file to accommodate patrons. They also pledge themselves to certain sacrifices, for example, never to purchase and also to hinder lawfully the purchase of noxious literature or such as is hostile to the interests of religion.

Such activity explains, in part at least, why it is possible for many firms to publish, with sufficient security against loss, works which no American publisher would think of printing. The same holds good in regard to many periodicals which maintain themselves with dignity in spite of a comparatively small territory wherein to work. With us the experience of most journalists and writers, if plainly expressed, would probably be that they must feel their way amid many prejudices, that, if they speak out plainly and boldly, they must be quite sure not to have the majority or the weight of actual influence against them. The best supported are not always the best and most consistent of editors, although in the long run the latter would command more respect and influence. Of this the late Dr. Brownson is a good example in his sphere. He was much admired; but we believe he was hardly paid for the lances he broke in the interests of truth.

But to return to our main thought. What immense power could not organization produce for us with, on the one hand

the thirst for reading that pervades every rank of our society, and on the other the abundant resources and the willingness to pay for reading material. That this has been recognized is proved by the fact that from time to time efforts at concentration for the sake of raising the periodical literature in this country have been made. If they have not awakened that universal sense of enthusiasm which the motion in each case deserved, it was perhaps due to the fact that our clergy, engrossed with the necessity of their mission, did not catch the importance of the sound or could not easily lend their helping hand. The building up of churches and schools in the quickly growing dioceses, the absorbing tasks of the missionary life, where the flocks had to be gathered before they could be legislated for, are reasons amply justifying the inaction of the clergy when their attention was claimed for a somewhat new, if not less absolute claim upon them, than providing becoming edifices for the service of God and the teaching of His little ones.

If the co-operation of the clergy is secured in a field of which we have shown in the begining how closely it is connected with the salvation of souls, then there can be no difficulty in obtaining a healthy and influential literature for Catholics. There is, indeed, every sign that the times are ripe for such labor. The late Council of Baltimore calls in burning words upon the pastors of souls to exert their every influence for the suppression of bad and the promotion of good literature. It suggests, in fact, centralization of labor, so as to strengthen the interests of the Catholic press. It bestows in advance the blessings of the Church upon the clergy and laity who in any manner devote themselves to the production and spread of sound Catholic literature, praying that their number might increase from day to day " utinam non deficiat, immo augeatur in dies numerus eorum, qui ad bonum certamen magno animo et corde bono et optimo certandum accingantur." (Decr. Conc. Balt. III., Tit. VII. 226.)

There are journalists and writers in sufficient number to

give a healthy tone and authority to Catholic literature. Certainly, readers cannot be wanting, and it would be untrue to say that what is of solid worth could not possibly be made as interesting as fiction or falsehood, especially when the means that religion puts into our hands are properly utilized in connection with such efforts. But whatever power and opportunities there are, whatever may be the good will and trustworthiness of an intelligent and loyal laity at work in the domain of letters, they are practically helpless without the active co-operation of the clergy. To teach must always be the prerogative, as the mission of the latter. The teaching which to-day nearly if not entirely outweighs the pulpit is, as we have intimated at the beginning, the teaching that comes through the press, through books, and general literature. Progress has annihilated space and time by introducing steam and electricity, and it has also given us facilities for multiplying the voice which is to sound the evangel of truth and virtue, in the rapid increase of book and pamphlet, paper and cartoon. Teachers of error and evil in every sphere of life are not slow to avail themselves of these advantages. They send forth their notes in every tone and key; now sweet and enchanting as the siren's low melodies, which beguile the young heart amid the delights of romance and fiction; now loud as the lion's roar, which deafens and terrifies into submission the timid soul errant in the desert of doubt. It needs the shepherd's well known voice to warn and confirm on every side. If the priest be silent, the layman's voice is but half heard or heeded. But if the pastor speak, the laity, seconding his goodly voice, will make it heard with joy by the wandering children, who recognize in the call at once their leaders and their kindred. The recent histories of Italy and France have proved sufficiently how necessary it is for our safety to be ever on our guard, and to keep people shielded from the influences which a hostile party is unceasingly and relentlessly bringing to bear against the Catholic Church and her children.

It is from motives such as are suggested by the foregoing considerations that we have accepted the trust of editing the present Review. Circumstances make it necessary that, for a time at least, we pursue the limited lines originally suggested by the publishers of *The Pastor* for that Monthly. But in substituting the title of *American Ecclesiastical Review* for the former name, we desire to indicate the purpose we have in view, under the blessing of God and the co-operation of the ecclesiastical body in this country. Our purpose, then, is, first of all, to be a help in carrying out the legislation of our holy Church, and, in particular, the decrees of the Councils of Baltimore. Our next object will be to strive for the promotion of what has been called the higher culture of the clergy. By calling attention to whatever may touch the special interests of the latter body, in the domain of ecclesiastical letters, or art, or science, it hopes to serve to the increase of knowledge unto sanctification.

With this view, our Monthly will address itself not only to the clergy, but to those, also, who more or less directly aid them in their sacred tasks, teachers, and assistant laborers in the vineyard of Christ, whether they work in Church, or school, or in the world. Accordingly its province will be within the various branches of what has been aptly called *Pastoral Theology*. And whilst it proposes to keep alive, amidst the active ministry of the priesthood, a taste for and habit of study, by recalling the teachings of the sacred disciplines, it will offer such information as is calculated to make the priest efficient, whether in church, or school, or the homes of his people, or the assemblies of strangers. The laws of the Church, as interpreted by her appointed guides, are to be our authority as well as our defence. The practice and approved teaching of holy men within her fold will be the pattern which we mean to propose for imitation. Polemics will not be part of our programme. Communications and suggestions which are in accordance with the spirit and general plan of the REVIEW, and likely to further its object,

will appear in a special department of "Conferences." Besides this, we shall avoid the danger of cavilling or strife, as destructive of that harmony for which we especially contend. It is from union of principle in teaching and action that we can alone expect the strength to fight the battle against the principality of evil, which represents our common foe.

Such is the general programme which the *American Ecclesiastical Review* has sketched out for itself. Whilst we depend much upon the good will of our readers for its future efficiency, we could never make the question of whether we please or displease by itself a motive for our guidance. Truth and the glory of God, loyalty to legitimate authority, and that prudence of which the Apostle says that it is "life and peace" (Rom. viii. 6), are our password.

May God bless this work, which, begun under the sanction of authority, hopes to deserve the good-will and co-operation of all those who participate in the guardianship of the 'Kingdom come,' *ut ecclesia ædificationem accipiat.*

OUR SCHOOL MANAGERS.

WITHIN the last two years the "Diocesan Examining Board," and the "School Board," have each taken their place in the educational body of the American Church. The former is instituted with a view to insure in all cases the competency of teachers for Catholic parochial schools; the other is to test practically the efficiency of the various schools, by examinations held once or twice a year by members of the clergy, regularly appointed for that purpose. The results of these examinations are to be transmitted to the president of the Diocesan Commission for the perusal of the Ordinary. (Conc. Plen. Balt., iii., n. 203, 204).

Besides these measures, intended to guarantee the efficient working of our school system and to place us, both in point of discipline and intellectual culture, upon an honorable level with such other schools as, whilst neglecting the vital education of the heart, are models in their appointments by which to train the mind and the body, the Council requires regular visitation and inspection of the school on the part of the pastors. "Let them guard their schools as the apple of their eye, and visit and inspect them frequently, each department at least once a week, watching the morals of their pupils, arousing their zeal by apt means, teaching them in person both the catechism and the Scripture-history, or certainly watch that it be properly done by religious teachers. (Ibid., § 2, n. 201.)

Though the Council does not explicitly state it, we may assume that, where the manifold other duties of the pastoral charge prevent a pastor from giving that attention and

devotion to his schools which they demand, he may properly appoint some prudent and able curate to relieve him of the charge. His task is by no means an easy one, and it is upon the general phases of it, particularly in his relation towards the teachers of his school, which requires much judgment and delicacy, that we wish to call attention in this number. It goes without saying that upon the activity of the pastor or the school visitor largely depends the enforcing of the legislation of the Council upon this head. The latter provides, indeed, as we have said, for stated examinations. But the examinations, unless conducted by the teachers themselves, and from a conscientious motive of ascertaining the real merits of their scholars, are, on the whole, less reliable as to pointing out the status of the school, than ordinary statistics by numbers are in all similar cases where moral worth is to be computed. As to the examiners, they may be, in most cases, very learned and even practical men, but that does not, of itself, make them efficient examiners upon whose results or judgments one could always rely. Their learning, generally, (we say it with all respect), goes for nothing except to confuse the children, and sometimes the teachers, more especially when the latter are women. To this must be added the obvious difficulty arising out of the absence of a uniform basis upon which the examinations are, and must needs be, conducted. In several dioceses there is a fixed graded course of studies laid down for the schools. This is a great advantage, but as yet not found everywhere; and it were desirable to have a uniform system of examinations prepared in detail, on a similar plan, for the direction of both teachers and examining boards.

Moreover, as it is at present, the teachers of our schools, even in the same localities, differ in their methods of instruction. Nor would the establishment of normal schools for the training of lay teachers obviate that difficulty, unless the method taught there were of so superior an order as to secure the ready adoption of it by the various religious bodies

in charge of our parochial schools. The teaching orders in this country are thus far not the growth of the American soil in the sense that they are wholly free from traditions of the communities whence they sprang. We may leave out of view for the moment those religious who teach from necessity, not having here the same means of support which their founders in other countries contemplated for them. They are a large number and have served a good purpose. But of those whose vocation calls and fits them especially for the work of education in the common schools there are various classes entirely different in character and training. There are, besides the distinctly American systems used in our schools, English, French, Belgian, and German methods. Of course this has its useful side in a land made up of a mixed population, but it is a difficulty in the way of our subject. If the examinations are to give reliable indications and serve as an impetus to the activity of the teachers and pupils, and if the examiners are to form a just estimate, they must take account of these differences, enter into them, and vary their methods of examining within certain limits. The examinations need on this account lose nothing of their thoroughness. They will always be an index to the wants as well as to the excellences of a school. If the object be kept steadily in view, namely, to see that the children are benefited intellectually and morally by the system actually in use, then it matters little, after all, how it be done. But to ascertain whether this be done up to a certain grade in every school requires, as we have just intimated, on the part of the examiners a certain breadth in the exercise of the judgment as well as some exact knowledge as to the methods pursued in the school.

The lines upon which to exercise this judgment, and the knowledge of the methods of each school, where are they to be gotten? From none so safely and adequately as from him who stands between the teacher and the examiner in the capacity of interpreter, that is to say, the pastor, or whoever

acts in his stead as school-manager. He knows the teachers. He is apt to desire their success, which in a manner is his own. As pastor he takes an interest in the school apart from the success it may have before the examining-board. These children of his school are growing to be his future help. They are the hope, in every sense, of the parish. He feels that, even now, through the children he may reach the parents in ways wholly inaccessible to him otherwise. The loss and gain accruing out of their education is his, and the examiners must be a help to him, as they are intended to be to all schools, in fostering emulation and promoting general efficiency. Thus he unites in his own person the separate interest of teacher and examiner.

No one could therefore be a better interpreter between the teacher and the Board than the priest who has charge and supervision of the schools. He has it in his power to form a correct judgment and obtain an exact knowledge of the methods pursued in his school. He can communicate it to and prepare the ground for the examiners. If they should happen to exceed in manner or matter—as may easily happen—the just limits of what the pupils are expected to know, the teachers can rarely, certainly not gracefully, interfere, and in most cases would rather bear the humiliation of having their work depreciated than remonstrate with their superiors. Here the regular school supervisor may use his right. He could properly take part in the examinations in such a way as, whilst justifying the school, to satisfy any reasonable demands of the Board of Examiners.

But in order to be thus a real help to the school he wants not only judgment and tact, but he must bestow labor and attention upon his work.

What is the priest who inspects and visits his school at regular intervals to do on this occasion? He may examine or teach. But he may also interfere with the teacher, or chill both teacher and pupils by not doing either with that helpful consideration which they need. In the latter case

he is likely to keep his school down. It is hard to define the actions in detail which are required of a good school-inspector. "Da sapienti locum et addetur ei sapientia." What he needs is rather certain principles or lines of action, which will of themselves determine the manner of his care and the amount of actual labor, so as to fulfil his duty in detail agreeably and with success.

These principles are three. First, let him come to an understanding with his teachers. They are to know and feel that he wants to *aid*, not to watch them. That his interests are merged into and one with theirs. That they may count on him in all difficulties. A teacher's position brings with it many complications. The obstinacy and thoughtlessness of the children, the unreasonableness of parents, sometimes the weakness of fellow-laborers or the malice of dependents and subordinates—all these leave frequently no other way open to the conscientious teacher, but to appeal to some stronger superior. We cannot, as is the rule in the public schools, dismiss a child at will. The ruin of its soul weighs more with us than our own annoyances and humiliations. And it is on such occasions that the priest in charge of a school needs all the prudence, patience, and charity he can command, in order to sustain those who must rely upon him or else collapse. This alone should induce him to be always at hand, because these things to which we have alluded arise at unforeseen moments and must often be dealt with on the spot.

Having secured the good will of his teachers by this mode of protection, he would next require to understand their method of teaching and their ways of dealing with their pupils. The rules they adopt in the management of the schools, in their conduct towards the children or persons connected with the school, even their private maxims to the same end, down to the little ways and peculiarities of the individual teacher—all these deserve consideration and will be weighed and estimated with due respect by a wise manager.

The strongest point a superior can make for the benefit of his school is to support the authority of those who have to do the actual work of teaching. This is done in many ways, not the least potent of which is that evident deference which we pay to the teachers in presence of their scholars in all that relates to the management of the class-room. If there be a necessity of calling the attention of the teacher to any apparent error, it is better done in private and in a manner which leaves no doubt that the correction proceeds from a friendly interest and for the sake of the general good. This mode of action permits an exchange of views likely to be beneficial to both parties if it be done with perfect frankness and care to avoid misapprehension. Such is the understanding that should exist between the pastor or school superior and the teachers of his school as implied by the first principle which we have laid down.

The second principle is to understand the children. That is, to know the workings of their hearts and minds, their modes of speech, their little ways, their joys and their difficulties. If his visits are a joy to the children as they are a welcome help to the teachers, then he will be a benefit to the school. Whilst by his attention he lightens the burden and responsibility of the latter, he fosters, by praise or occasional rewards as well as by censure and judicious punishment, the zeal and activity of the former. Herein his first principle will be an aid to him. By watching the manner of the habitual teacher, especially the trained religious teacher, he will soon learn the secrets of success in attracting the children, keeping them at the same time in proper discipline.

Third principle. He should make himself familiar with the matter taught in the school. This is as difficult as it may seem easy, and it is tedious at that. When a man has studied theology, the catechism will seem a trifle small. We comprehend by chapters, whilst the child will halt in the half of a line. Words have not the same meaning to the little mind which they have to ours, where the habits of reading

and the experience of constant observation suggest with each word associated ideas that help the understanding. With the child we have to walk baby-steps, talk baby words, one at a time, and very slowly and very distinctly, and repeat them often. We can never take anything for granted as known by them, unless we have positive evidence of it, coming from themselves. It is said that the saintly and learned Cardinal Bellarmin found it far more laborious to write his child's catechism, still in use at this day in the schools of Italy, than to compose some of his most profound works on theology. Here again much may be learned from the experienced teacher who has tried and gauged the difficulties of the young mind at study. To be much among children, especially at their recreation, gives one instinctively the way how to teach them. For they are taught only by those who have their affections. Hence the superior power of woman over the heart and mind as well as the manners of the child.

These are three principles the adoption of which would be likely to profit the priest whose task it is to oversee the good working of a school. The labor is, no doubt, irksome and beset with many annoyances, especially in the beginning, and more so to one not accustomed to dealing with children. To say precisely what every priest with such a responsibility upon him is to do or not to do, how he is to behave in the school-room and out of it, with profit to his school, is impossible. If he understands the nature of his task; if he has taken the trouble to make himself understood as well as familiar with the elements of the school-room, that is to say, with teacher and the children; if he has the humility and patience to study what must appear to him so much below his own intellectual estate, and to believe that without study he cannot be equal to his work, then, indeed, will his work answer for paramount and more than all that we can hope to gain by the most exact labor of examining boards without his help.

Thus equipped, it will be a comparatively easy work for

him to do what we have suggested in the beginning as desirable, that is, to draw up a schedule for the examiners, which, if used with discretion, would not only facilitate their work at the examinations, but would give us a more just estimate of the real status of the schools than we could otherwise obtain. And this would prepare the way to a more perfect management of our schools than seems at present practicable or possible. Such schedules, obtained from different schools, when compared and perfected, would eventually lead to a uniform system, in spite of the differences that do and will necessarily exist in the methods of our teachers.

There is another phase of the subject which it will be enough to have touched upon. The priest perfectly conversant with the needs and difficulties in the way of thorough school discipline would be likely to speak with effect, because with knowledge, to the Catholic people in the church. Our schools would find without a grudge that sympathy and support which they deserve from our people. Parents, who, as every teacher knows, are generally the most troublesome division of the school-room, would prove less an obstacle than they in many instances actually do.

Teachers, examiners, pupils, and the body of the people in the parish acting thus in harmony, and this principally by reason of the intelligent zeal of the school inspector, would work prodigies for Catholic education, which is equivalent to saying for the spread and healthy influence of the Catholic faith. This, in sooth, is the spirit of our legislation. "Jussi sunt parochi munus docendi suscipere, sibique adjutricem operam magistrorum et magistrarum adsciscere; iisdem negotium datum scholas regendi et curandi diligentissime. Quæ omnia si non ex fide integreque gesserint, officium deseruisse arguuntur, dignique habentur in quos Episcopus animadvertat." (Ex Const. Leonis XIII *Romanos Pontifices*. Conc. Plen. Balt. III., Tit. II., cap IX., 86. Vide et appen., page 223.)

THE CHRISTMAS CYCLE IN THE ECCLESIASTICAL YEAR.

THE season of Advent, as a preparation for Christmas, represents the longing of generations for the coming of the Messiah. He had been foretold by the prophets of God as the light and joy unto the nations which had lost original justice together with the gifts accompanying it. The Spotless Spouse of Christ reminds us, both in her bearing and by her words, how she was brought from heaven, purchased with the Precious Blood of her own Beloved, in order that she might take us unto her bosom and restore us unto our lost inheritance in the Kingdom of Heaven. She is veiled in the purple robe of penance and recollection, and exhorts us to cleanse our hearts, to sorrow a while for our ingratitude, in order thus to realize the better the boon bequeathed to us. For though we have the treasure quite within our reach, yet might we lose its value and its benefit through carelessness or sin. Once only, near the close of Advent tide, does she slightly lift the veil from her beautiful face to smile, as it were, encouragement upon her children, to breathe "Gaudete," rejoice, into their ears. It is on the third Sunday of this holy season that she betrays her joyous expectation, although her gladness is subdued and momentary. In Rome, and where the ancient custom still obtains, the celebrant of mass wears on this day vestments of the color of rose, a medium between the penitent violet and joyous red worn on the heavenly birthdays of martyrs and on Pentecost. The music is less severe; flowers deck for a day the altar. But immediately after, the Church resumes her former manner. To the fasts

of the Ember-week she joins expectant prayer, growing in confidence and eager longing as she approaches the grand feast, "the metropolis of all solemnities" within the Church, as St. John Chrysostom calls it.

On the Eve of Christmas full notes of joy resound in the office. The first mass of the following day is properly celebrated at midnight, though, owing to circumstances, this custom, once universal, has been restricted, and its continuance is left to the discretion of the Ordinary. There are two other masses for this day, each distinct in its liturgy and in the significance of the one thought that pervades them all. The Midnight mass emphasizes the stupendous miracle of the birth in time and human nature of the eternal Son of God. "Dominus dixit ad me, filius meus es tu, ego hodie genui te," (Introit). Forced as by a sudden light of surpassing brightness falling upon the midnight darkness, we prostrate in sacred awe, and are spellbound in admiration of so great a mystery. We have as yet no thought of the beneficent effects of this miracle upon our own destiny. We almost forget to adore, unless it be with adoration of that holy fear which overwhelmed the faithful shepherds guarding their flocks in the valley of Bethlehem when the angel brightness burst upon them. Such is the principal thought, the motive, as it were, which pervades the liturgy of the Midnight mass. To concentrate this idea the more, the Church permits but one mass at this time. This mass is to be solemn (cantata) and the faithful are not to receive holy Communion at it, nor immediately after it, unless by special apostolic indult.

The prevailing idea of the second mass, which should, if possible, be celebrated about dawn, is this, that the Infant in the manger is a gift unto us, that Christ is born in time to be our Saviour and our King and Father. The brightness of heaven is not merely upon the world, but it is there for the world's sake. "Lux fulgebit hodie *super nos*, quia natus est *nobis* Dominus: et vocabitur Admirabilis, Deus, Princeps pacis, Pater futuri sæculi." These are the words with which

this mass begins, and they give us the key-note of the entire action; they suggest the feelings of gratitude and hope which should inform our joy. Thus realizing, as at second thought, the glorious gift, its value and its transcendent loveliness, we join the shepherds as they urge each other: transeamus—let us go over to Bethlehem and see this word that is come to pass, which the Lord hath shewed to us. (S. Luke ii. 15.)

There is an old custom, of which Benedict XIV speaks, (De fest. D. N. J. Chr. n. 672), according to which the Sovereign Pontiff blesses, before this mass, a sword, which is given to some Christian prince. This is emblematic, no doubt, of the true character of the Prince of Peace, who, in apparent contradiction, says of himself: "I came not to send peace but the sword." (S. Matt. x. 34.) If, as was frequently the case in earlier times, an emperor or king assisted at the midnight functions, he would chant, with sword unsheathed, the lesson of matins which begins, "In quo conflictu pro nobis inito," taken from the homily of St. Leo.

There is also in this mass a commemoration of St. Anastasia, who, as sacred tradition has it, was burned at the stake for her faith, upon Christmas day of the year 304. The fact that a commemoration of a simple feast (festum simplex) is made on a feast of the first class, as it is called by Rubricists, is explained in the early custom of celebrating the second mass of Christmas in Rome with special solemnity in this Church, which also bears one of the Cardinal-titles. It appears that the Sovereign Pontiff and people went in solemn procession to the celebration of this mass.

The third and last mass for this day symbolizes the completion of the mystery of the Incarnation. It is celebrated at full daylight and expresses the further fruits of this miracle, the establishment of the Kingdom of God upon Earth, the indwelling grace of the great angel of counsel. "Puer natus est nobis et filius datus est nobis, cujus imperium super humerum ejus, et vocabitur nomen ejus magni consilii Angelus."

The first Gospel sums up the entire mystery. It is the same which is repeated in nearly every mass during the year, as in the two foregoing masses, but always at the end. "In the beginning was the Word—He came unto His own—and they who received Him, to them He gave power to become the sons of God."

The feasts which occur during the octave of Christmas are called *festa concomitantia*. That is, they are not distinct in their festive character as are other feasts which occur during the great octaves, but they participate in and, so to say, illustrate the Christmas festival. Hence the Vespers of these feasts are always those of the Christmas office, even in the case of a titular saint, which at other times would assert its equality of rank. The graces of the Incarnation are shown in their effects upon the individual who allows himself to be ruled by them.

St. Stephen, protomartyr, lays down his life, in defence of his faith, praying for his enemies and thus fulfilling the precept given on the mount, as also imitating the Divine Model, who sued for pardon for those who had nailed him to the cross.

St. John does not die for his faith. He lives for it as in its light. "There are some standing here that shall not taste death, till they see the kingdom of God." (St. Luke ix. 27.) We know that the disciples believed that John the Beloved should not die, because they had heard the Master say those mysterious words. Virgin from his birth, his heart learns to beat in harmony with the sacred Heart, his eye is lit up by the light from heaven; for the clean of heart shall see God. Thus he lives already in eternity ere his body returns to dust. But he is not so privileged for his own sake. His immortal converse has reference to men. To the wandering, hesitating children of earth he reveals the mysteries of the most High. And the vision he saw on Patmos, and the words he heard from the cloud, he repeats them to us, and kindred love begins to understand them. We are

sure, at least, that the light and wonderful beauty of the celestial Jerusalem is but veiled to us, for he with the eagle eye and the lover's heart assures us.

Whilst St. Stephen reflects the martyr's sacrifice for his faith, St. John impersonates the contemplative power of a virginal heart.

And the Holy Innocents, of whom the Church says that they sing the praises of God "non loquendo sed moriendo," what wondrous light do they not cast upon the compassionate love of God. He binds the interests of earth to heaven ere it is in the power of man to place a hindrance thereto. Does it not suggest also the saving mercy by which calamities draw men into the soul of the Church who in invincible ignorance are separated from her body? On the feast itself the Church wears violet robes, as if to join in the Hebrew mothers' wail, who then could not understand the providence of God. Besides, these children went to limbo, as our Saviour had not yet "descended into hell." Thus also we deplore the loss of many graces unto those who, though they avoid sin and thus the anger of God, yet are without the fold, and hence deprived of those rich streams of sanctification through the sacraments. On the octave day, however, of this feast the priest at the altar dons the red robe of joy, to commemorate the happy results which these martyrs attained. Though the introduction of the feasts of St. Thomas of Canterbury and St. Silvester is of much later date, they complete the idea of illustrating the different fruits of the Incarnation. St. Thomas is the repetition of the Good Shepherd. He not only confesses his faith unto death, but he gives his life for his sheep. St. Silvester, confessor, stands to St. Thomas in the same relation as does St. John to St. Stephen. He lives for his flock, the perfect priest and teacher: Sacerdotes tui, Domine, induant justitiam. (Introit of the Mass).

The Sunday within the octave foreshadows the hidden life of our Lord as a preparation for His public activity. It does not in reality anticipate the feast of the Circumcision,

which follows after it, by alluding to the life of Nazareth after the return from Egypt. It only points out and gives us an insight into Mary's mind. What effect has her own prophetic vision since the "Magnificat," enforced by that of holy Simeon, upon her action in regard to the new-born Babe. "Behold, this Child is set for a sign which shall be contradicted." To this certainty she opposes no anxious prudence of earth. She simply rears that treasure with faithful care of body and mind and heart; for the child "grew and waxed strong, full of wisdom, and the grace of God was in Him."

The feast of the Circumcision opens the new civil year. In olden times it had the character of Reparation, much like the Forty Hours' Devotion of to-day. The pagan customs of revelry and excess at this time, in honor of Janus, had kept a footing for centuries, so that as late as the middle of the sixth century we find the Council of Tours ordain that litanies and hymns be chanted in the churches and that (at the eighth hour) a mass of propitiation be offered up on account of the superstitious rites of the pagans. It was also observed as a fast-day. However, the character and privileges of the Christmas season are retained in the canonical office until the Epiphany, which is, so to say, the complement of Christmas.

The liturgy of the Epiphany unfolds a triple mystery, which is summarily expressed in the antiphons of the Benedictus and Magnificat of second Vespers, as well as in the hymns of that day. "This day the Church is betrothed to her divine Spouse, who has cleansed her from sin in the waters of Jordan. The Magi hasten with gifts to the royal nuptials; and the guests rejoice at the miracle of water converted into wine." (Antiph. ad Bened. Epiph.) Christ therefore offers to us His holy Church, His celestial Bride, beautified in His Baptism. He espouses the individual soul, bestowing upon it the gold of faith, the myrrh of eternal hope, the frankincense of charity. In the miraculous change

of water into wine there lies the foreboding of His Royal priesthood, source and fountain of unending joy to those who participate at this celestial banquet of the Blessed Eucharist.

On the eve of the Epiphany the solemn blessing of gold, myrrh, and frankincense, for which a special form is assigned in the Roman Ritual, is performed. In many places the houses of the faithful are blessed, as also on the eve of Christmas, to express the desire of perfect purification for the reception of the divine Infant. As if to show that the Epiphany is the culminating point of her joy at this season, the Church omits from her office of this day both "Invitatory" and hymns. What need can there be of special invitation to adore, to praise Her Beloved, when every accent of the happy Spouse betrays her ardent joy, so that the echoes of her glad tidings resound like sweetest melody from every word she utters?

The Roman Pontifical still reminds us that on this day the Bishops issued pastoral letters to their flocks, the first object of which was to announce to them the varying Eastertide with its train of movable feasts.

The Sunday within the octave of Epiphany is the exact counterpart of the Sunday after Christmas. It pictures the hidden life in its active relation to the Church. The Saviour teaching the Doctors, but as one who teaches not. There are five more Sundays which belong to this circle, of which the Christmas festival is the central point. But if Easter occur early it may be that only one of these is kept in the liturgy of this season. It has a distinct motive, and repeats one of the mysteries suggested in connection with the Epiphany, our Lord's personal revelation of himself, at the nuptial feast of Cana, to the narrower circle, as it were, of his friends and kindred. The Church fitly celebrates on this day the feast of the Holy Name, as explanatory of the mission of that mysterious Infant of Bethlehem.

The four following Sundays are identical in their liturgical form, that is, they differ only in the selection of the

Epistles and Gospels. These mark the mission of the Saviour to the world. He establishes its divine origin by the miracles of the leper and the centurion, by commanding the winds at sea, showing His power over man and the elements. In the next place He explains the divine economy in the ruling of God's Kingdom on earth, by the parable of the cockle, and, on the last Sunday, the nature of the faith He is about to teach, in the parables of the mustard seed and the leaven. As Septuagesima, which opens the Easter cycle in the Church, sets in, one or more of these four Sundays may have to be omitted. In that case they find their place as supplementary Sundays before the following Advent.

DECRETA.

DEVOTIONS ON THE 31ST OF DECEMBER.

IN answer to numerous petitions from Catholic Bishops of the entire world, the Holy Father recommends special devotions in honor of the Sacred Heart, on the 31st of December, to be celebrated in all parish churches, and such others as have the consent of the Ordinary. This devotion is to mark the closing of the sacerdotal Jubilee year of Leo XIII., and to express the united gratitude of Pontiff and people for the benefits received.

The order of the Devotions as far as prescribed is: (1), Exposition of the Blessed Sacrament in the usual manner; (2), Rosary of B. V. M., (five decades); (3), *Te Deum* and *Tantum Ergo*, with the prayers *Deus cujus misericordiæ*, *Concede nos*, *Pro Papa*, and *Pro Ecclesia*; (4), Benediction of the Blessed Sacrament.

All the faithful who, after receiving worthily the Sacraments of Penance and the Holy Eucharist, assist devoutly at these devotions and pray according to the intention of the Holy Father, in the usual form, receive a Plenary Indulgence, applicable to the Poor Souls in Purgatory.

Decretum Urbis et Orbis.

Plures Catholici Orbis Sacrorum Antistites supplicia vota Sanctissimo Domino Nostro Leoni Papæ XIII nuperrime porrexerunt expostulantes, ut omnes Ecclesiæ filii, qui hoc anno ad finem nunc properante, Ejusdem Sanctissimi Domini Nostri Jubilæum Sacerdotale ubivis unanimi et impensissimo dilectionis ac religionis studio concelebrarunt, iterum congregentur ad gratiarum actiones Sacratissimo Cordi Jesu persolvendas, unde fluenta divinæ misericordiæ in omnes abundanter emanant. Hisce porro votis et preci-

bus, quæ et eximiæ in Deum pietatis, et erga Jesu Christi Vicarium in terris filialis obsequii præstantissimum extant argumentum, ab infrascripto Sacrorum Rituum Congregationis Secretario relatis Sanctitas Sua obsecundans, declarare dignata est, a Se maxime probari et commendari, ut in Ecclesiis Metropolitanis, Cathedralibus, Collegiatis, Parochialibus et aliis in quibus de Reverendissimorum Ordinariorum consensu placuerit, postrema die, nempe XXXI proximi mensis Decembris, ad Cordis cultum Sanctissimum Eucharistiæ Sacramentum publicæ Fidelium adorationi per aliquod temporis spatium maneat expositum; Beatæ Mariæ Virginis Rosarii quinque decades recitentur, ac demum post cantum hymni Ambrosiani et *Tantum Ergo*, additis Orationibus *Deus cujus misericordiæ,—Concede nos*, Collectis pro Papa et pro Ecclesia, populo cum Divina Hostia benedicatur. Singulis vero Cristifidelibus rite confessis ac sacra Synaxi refectis, qui ejusmodi publicæ deprecationi pie interfuerint, et dulcissimum Servatoris nostri Jesu Christi Cor pro gratiarum actione ut supra, necnon pro sanctæ matris Ecclesiæ et Apostolicæ Sedis tranquillitate et pace ac pro peccatorum conversione cum fide et fiducia exoraverint, Beatissimus Pater Indulgentiam Plenariam in forma Ecclesiæ consueta, Animabus quoque in Purgatorio detentis applicabilem, benigne concedit. De Postulato autem, quod ab iisdem sacris Præsulibus simul exhibitum fuit, pro elevando annuo festo Sacratissimi Cordis Jesu in tota Ecclesia ad ritum duplicis primæ classis, Sanctitas Sua sibi reservavit. Die solemni Omnium Sanctorum, 1 Novembris MDCCCLXXXVIII.

A. Card. BIANCHI, S. R. C., *Præf.*

L. † S.

LAURENTIUS SALVATI, S. R. C., *Secretarius.*

PRAYERS ACCORDING TO THE INTENTION OF THE POPE FOR GAINING INDULGENCES.

THE S. Congregation of Indulgences explains that the above prayers must be *vocal* prayers, although mental prayer may be joined with them.

The number and kind of vocal prayers to be said, if not especially prescribed, is to be *left to the devotion of each person.*

DUBIUM.

De injuncto opere orandi ad intentionem Summi Pontificis pro lucrandis Indulgentiis.

Quum inter pia opera, quæ ad lucrandas Indulgentias præscribuntur, fere semper injungatur aliqua oratio ad mentem seu intentionem Summi Pontificis effundenda, hinc sequentium dubiorum solutio ab hac Sacra Congregatione Indulgentiarum et SS. Reliquiarum humiliter expostulatur:

I. *Cum ad lucrandas Indulgentias, sive plenarias, sive partiales, præscribitur ad mentem seu intentionem Summi Pontificis orare, sufficitne, ut nonnulli docent, orare mentaliter?*

Et quatenus negative.

II. *An sit rejicienda opinio docens recitationem devotissimam etiam unius* Pater *et* Ave *cum* Gloria Patri *sufficere ad explendam conditionem orandi pro summi Pontificis intentione, vel potius admittenda opinio illorum qui requirunt recitationem quinque* Pater *et* Ave, *aut orationes æquivalentes?*

Quibus Dubiis Sacra Congregatio rescripsit:

Ad I. *Laudabile quidem est mentaliter orare, orationi tamen mentali aliqua semper adjungatur oratio vocalis.*

Ad II. *Detur Decretum in una Briocensi sub die 29 Maji 1841, ad dubium III.* (1).

Datum Romæ, ex Secretaria ejusdem S. Congregationis die 13 Septembris 1888.

SERAPHINUS Card. VANNUTELLI *Præfectus.*

L. † S. ALEXANDER Episcopus Oensis *Secretarius.*

(1) *Briocen.* 29 Maji 1841.

Dubium III. An sufficiant quinque Pater et Ave, quæ recitari solent ad adimplendam summi Pontificis intentionem, quando præscriptum est ut visitetur ecclesia vel altare, ibique fundantur preces, quemadmodum ex. gr. pro lucranda Indulgentia plenaria præscriptum est associatis operis Propagationis Fidei?

Respon. ad *III. Preces requisitæ in Indulgentiarum concessionibus ad adimplendam summi Pontificis intentionem sunt ad uniuscujusque fidelis libitum, nisi peculiariter assignentur.*

CONFERENCE.

CASUS MORALIS.

Antonius filius pius, ut æs alienum quod ex patre modo mortuo in ipsum hæredem pervenerat quamprimum solvat, cauponis negotium suscipit. Cæterum scrupulis minime obnoxius et suo lucro intentus, multa, non sine fraudis specie, volvit et agit ut legis tributum evadat: 'pœnales enim,' ita secum ait, 'conscientiam non obligant.' Interdum congerronibus bibulis vinum aqua satis dilutum sæpius præbet quin vilioris minuat Sabini pretium. Arguit: Si generosum quod velint offeram, ebrii evadent ipsi et ego peccator; si pretium minuam suspicionem habebunt de mero bono bona fide apud me petito; si quominus vendam ipsis recusem, me spernent et alterum cauponem (publici favoris competitorem) adibunt, proprium in periculum mihique in damnum.—Ita agit per totum fere annum et, ne pietas ipsi in damnum vertatur, diebus dominicis mane serviles suscipit labores necessarios quidem ex eo quod familiares aliosque quibus merces per hebdomadam obfert, ad cœnam gratis eo die invitat, hac mente ut benevolentiam non sine propria sibi captet utilitate.

Tempore paschali sacerdotem de recenti ad confessiones adprobatum accedit, qui absolutionem prompte denegat nisi caupo negotium tam periculosum quantocius deserere paratum se declaret. Antonius objicit de ære alieno et justitia, de malis certe eventuris ebrietatis, blasphemiæ et id omne genus si tabernam suæ proximam hospites adeant, de impensarum jactura necnon de damno proprio futuro. Nihilo commotus sententiæ instat Confessarius.

Unde quæritur:

1°. Ad quid teneatur Antonius in patris ære alieno?

2°. Quid veniat sub nomine legis mere pœnalis et quam habeat vim in foro conscientiæ?

3°. Ad quid tenendus sit caupo erga bibulos ex justitia—item

ex caritate ut damnum scilicet certum ab iis avertat qui alibi impetrent quod ipse recuset?

4°. Qualis necessitas sit causa sufficiens ut quis ab ecclesiæ præcepto excusetur?

5°. Utrum legem ullam aut civilem aut ecclesiasticam violet qui amicos arcessat diebus dominicis ut melius eorum gratia negotium capiat per hebdomadam?

6°. Quid de Neoconfessarii sententia?

(*Solutio sequitur*).

ANALECTA.

PRECES POST MISSAM PRIVATAM A CELEBRANTE RECITANDÆ.

Cum adhuc diversa apud diversos extat consuetudo quoad preces quæ ex mandato Summi Pontificis post missam privatam sunt recitandæ operæ pretium ducimus hic referre normam quæ variis S. Congregationis decretis statuta fuit. Ad quæstionem,

Quando præcise sunt recitandæ respondetur: Immediate post ultimum Missæ Evangelium, hoc est, antequam sacram distribuit communionem iis qui forte ad eam accipiendam post S. Missæ sacrificium rite accedant. S. R. C. dubio Rmi. Ep. Basileensis, (23 Nov. 1887) respondit: "Preces a SSo. Domino Nostro Leone Papa XIII post missam præscriptæ recitandæ sunt *immediate* expleto ultimo Evangelio."

Qua lingua, h. e., utrum *latina* aut *vernacula?*

Resp. Lingua vernacula alternatim cum populo adstante. (S. R. C., 20 Aug., 1884).

Quo modo? Celebrans genuflexus in infimo gradu (aut in suppedaneo) *junctis manibus* prædictas recitat preces. Hinc patet calicem tempore orationis relinquendum esse super altaris mensam neque manu tenendum; esset enim contra Rubricam peculiarem dictis precibus olim præmissam quæ præscribit sacerdoti illas orationes dicendas esse junctis manibus."—Ephem. Liturgic., 1888, pag. 232.

BOOK REVIEW.

EPISTOLA S. PAULI APOSTOLI AD ROMANOS, analytice et logice explicata a P. Joseph Agus, S. J. —Fr. Pustet, 1888.

Commentaries on this most important and most difficult of all the Pauline Epistles are certainly not wanting. A need of such has always been felt. St. Peter referred, no doubt, particularly to this letter when he wrote (II. Ep. cap. iii.) about his brother in Christ, Paul, that in some of his Epistles there were things "hard to be understood." Origen, with all his keenness, admits their extreme difficulty. St. Jerome and St. Augustine say the same.

In elucidating, therefore, this work, so replete with doctrine and the mysteries of faith, so perfect in form, and hence proportionately useful when rightly understood, P. Agus has not spent his labor in vain, and deserves well of every student of Sacred Scripture. The work is done, as far as we have examined it in detail, with masterly hand and scrupulous fidelity. He constantly appeals to the most approved authorities upon the subject among the Christian Fathers and Doctors of the Church. St. Thomas, whose angelic intellect casts such clear light upon all the mysteries of religion, and who has also written an exposition of this Epistle to the Romans, is most often made to interpret. Not only this, but something of the Thomistic form and mode of argument is retained, whilst the immense store of the great writers in the Church is ransacked and judiciously employed. In one thing only P. Agus departs from his scholastic model, and that is in his Latinity. The language, in spite of his modest appeal, in the preface to his work, for indulgence upon this head, is elegant and will prove pleasant while instructive reading to the lover of classical style. Certainly he does not tamper with the text of the Vulgate, as some have done, who considered that they could add gracefulness to truth by translating these Epistles into Ciceronian Latin. But the fine periods rob the text of its savor and strength without adding any light to the sacred mysteries which the Apostle so tersely explains.

The author has not, as he assures us, passed over any difficulty of moment; hence nothing remains which may prevent the attentive and intelligent reader from fully understanding this most difficult of the Epistles. Just because it is so full of doctrine and proof, and shows the relation of mystery to mystery, in the faith of Christ, this work is a most useful handbook for the theological student. It is like a rich armory, replete with weapons of every kind, by which the Catholic religion may be successfully defended.

We regret the absence of an index, which would prove an extremely valuable addition to a work of such extent (more than 800 pages), and containing so much of erudite reference.

THEOLOGIA MORALIS auctore Augustino Lemkuhl, S. J. Volumen I., continens Theologiam Moralem Generalem et ex speciali Theologia Morali tractatus de virtutibus et officiis vitæ Christianæ. Editio quinta ab auctore recognita. Cum approbatione Rev. Archiep. Friburg., et super. Ordinis. Friburgi Brisg. Sumptibus Herder. MDCCCLXXXVIII.

The first volume of this new edition of Lemkuhl's Moral Theology has just reached us. We can only repeat what has been so universally admitted and expressed by the highest authorities on the subject as to the merits of this new text book, which, since it first appearance, five years ago, has passed through as many editions, besides having called for a "Compendium," which is likewise in its second edition.

The work of Gury-Ballerini, particularly in its reduced form of a Compendium by Al. Sabetti, who not only newly reviewed the vexed questions of Probabilism and Æquiprobabilism, but also adapted the work of his erudite predecessors to the especial needs of the American clergy, and with particular reference to the legislation of the latest Council of Baltimore,—this and the Moral Theology of Konings are the principal authorities upon which students of theology in our seminaries are trained. The missionary priest can therefore hardly dispense with these for the present, owing to their practical value under our own circumstances. But, apart from this, Lemkuhl is the "facile princeps" of present text-books in moral theology. This latter is a progressive science, in the sense that it requires from time to time a changed application of old and unchangeable principles to newly arisen circumstances; for moral theology deals with man's social as well as spiritual relations. And we all know that in these days Socialism has developed a number of new and partly unexpected phases in the body moral of society. These involve problems which can only be solved by a close examination of the causes whence they arise. The germ theory seems to assert itself in the field of spiritual as well as of practical medicine, and the physicians of the soul will find in Fr. Lemkuhl's work wonderful help in the exercise of the art of healing the diseases of the social and religious body. Holding a happy medium between the enforcing of mere theory and the too ready yielding of practice as of practical necessity, he supplies much pastoral theology quite safe to follow, the more so as he holds always close to the two acknowledged masters in the science as well as the art of theology, St. Thomas and St. Alphonsus.

We notice a few alterations in the text of the new edition, in harmony with recent decisions of the Sacred Congregations. Also that each of the volumes has a separate index, whilst there will be another index at the end of the second volume, covering the entire work. The latter is in press and will appear shortly.

RITUALE ROMANUM PAULI V PONTIFICIS MAXIMI JUSSU EDITUM ET A BENEDICTO XIV AUCTUM ET CASTIGATUM, CUI NOVISSIMA ACCEDIT BENEDICTIONUM ET INSTRUCTIONUM APPENDIX. Editio prima post Typicam. Ratisbonæ, Neo-Eboraci et Cincinnatii—Sumptibus et Typis Frid. Pustet. MDCCCLXXXVIII.

In this new issue of the "Editio Typica" of the Roman Ritual a number of Blessings have been added, some approved for special dioceses and Religious Orders, a few for the Universal Church. Chief of the latter are the "Benedictio Machinæ ad excitandam Lucem Electricam" and "Formula Benedictionis Vexilli cujuslibet piæ Societatis." The first place in the "Benedictiones Novissimæ" is given to the new formulæ, abrogating the old "Absolutionis Generalis pro Regularibus" and "Benedictionis cum Indulgentia Plenaria pro Tertianis Sæcularibus." An appendix of